A New

Catechiſm,

Wherein many Truths are plainly opened by way of Queſtion and Anſwer, which may be a help and furtherance unto all tender hearted people, who are breathing after the Lord, and waits for Redemption and Salvation by Jeſus Chriſt.

ALSO,

Something concerning the Foundation and Principle of the poor afflicted people of God (called *Quakers*) and of their Faith and Love towards God, and their good Will unto Men, being alſo plainly demonſtrated by way of Queſtion and Anſwer.

Given forth in the labour of Love, and put to View for the Service of this preſent Generation, and alſo Generations to come.

William Smith.

Printed in the Year, 1665.

There is also Re-printed a

PRIMMER,

Wherein is demonstrated

The New and Living Way;

Held forth by way of *Question* and *Answer*, as from a Child's Enquiry after Truth; to be informed by the Father.

Here being divers particulars Answer'd, and plainly opened, that may be profitable both in this present Age, and Ages to come.

Published for the benefit of all sorts of people, and may be very serviceable for every Family, and of great use for young Children to learn in, so soon as they can understand their Language, that they in the fear of God may be instructed, and remember their Creator in the dayes of their Youth.

Other Foundations can no man lay than that which is laid, which is Jesus Christ.

Behold, I write unto you both Old and Young, that you may know the Truth, and that the Truth may make you free.

For which I Travel, enduring Affliction for the Truths sake, WILLIAM SMITH.

The Primer or Catechism may be had either Bound together, or a part.

An Epiſtle to the Reader.

Reader,

THou art to underſtand, that the natural man can neither ſee nor receive the things of the Spirit of God, for they are Spiritually diſcerned, and it is the Spiritual minde that is onely in a capacity to receive and underſtand thoſe things which by the Spirit is declared and made manifeſt, for the Spirit is the key by which Divine truths are opened, and by the intelligence of it they alſo come to be underſtood, and the teſtimony which hath been publiſhed and held forth unto the precious truth of God in theſe latter dayes, hath been abundantly ſpread abroad, by the Spirits, Power and demonſtration, through the faithfull and choſen witneſſeſs of the New birth, unto whom the Lord God everlaſting, hath revealed his ſecrets, and open the myſteries of his

glorious kingdome; and hath given unto them the tongue of the learned, and the power and wisdome of his heavenly life, whereby they are able to divide the word aright, and to dispence the Gospel of everlasting peace, and they have faithfully served the Lord in their generation, and have not been negligent to run the way of his commandements, but early and late have laboured in their holy calling whereunto the Lord hath called them in the work of the Gospel, and their testimony doth stand for God this day, and is become a sweet Savour in the hearts of many; and that glorious truth which so plentifully hath been poured forth by the holy Spirit of God, and so wonderfully is spread abroad through the testimony of his faithfull Servants, it doth stand and remaine as a sure record which cannot be raced out, & though it might be sufficient to clear the Lords faithfull servants on their own behalf, as also to leave all people without excuse, who hitherto have shut their hearts against it, yet such is Gods

tender

tender love, that he continues his favours and goodness, and in the openings of himselfe in the riches of his mercy, he fills his children and servants with an overflowing cup of his precious virtue, which yet doth constraine them to make known the true and perfect way of peace, and to proclaime the word of eternal life unto the Sons and Daughters of men, and though many have walked unworthily, and have requited the Lord unkindly, yet doth his compassion move to his own begotten that sits in desolate and sollitary places, as a babe without comfort, and in the vertue of his own life he keeps his testimony fresh upon the hearts of his messengers, and they run in his power and are not weary, and walkes in his love and are not faint; but continues in their race of well doing though many faces have ever been set against them: therefore whosoever thou art that reads in this booke, consider the end of its manifestation, for it is not published to be onely seen and read, but to manifest the truth as it is in Jesus, which thou art

to weigh and ponder in the fear of God, for the matter in this booke doth lye out of sight to the carnal eye, and the matter cannot be understood by reading the words onely, but by taking heed to the measure of Gods Spirit in thee, for if thou doe not read with the Spirit of God in thee, thou cannot understand the matter in the words, though thou may read them over and over; for whosoever would come to the true knowledge of God they must come to the measure of his Spirit themselves, or otherwise they may read but reap no profit, and so the Scriptures have been read and heard, but the Spirit not being minded in those that read and hear, there is not an understanding of the matter of which the words testifie, and so the the book is sealed though the words be read and heard, (marke that) for there is not another way to come to the true knowledge of God, but through death to that part which would comprehend him, and though a faithfull testimony may be published by words and writings, yet cannot

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any thereby come to the knowledg of God, for God is not so to be comprehended, therefore it concernes every one that comes into the world to minde the light of Christ, with which they are enlightened, & to wait in it for the Revelation of God; for there is none knowes the Father but the Son, and he to whom the Son reveales him, and whosoever would compass the knowledge of God in any other way, or by any other thing, they can never come to a true knowledge of him; for where the will and desire is let at liberty to the comprehending of God and Christ, there the minde overruns the true light in which the secrets of God are opened and revealed, and though words and writings may in themselves be true, yet none can profit by them, but as they joyn to that of God in themselves, for the secrets of God cannot be any otherwise known or attained, but as there is a patient waiting in that which openeth, by it to be gathered into the nature of that which is opened, and whosoever increass knowledg by any other way, it is the vaile which spreads over their hearts, and

blindes

blinds their mindes for beholding the appearance of God in his light and life, and though such as so gather knowledge may seem wise in what they kn w, and in their knowledge satisfie themselves, and esteeme themselves to be the highest; yet notwithstanding they are as strangers unto the heavenly misteries of the glorious Kingdome, for though the natural man may hear all words, and read all writings which from the life is declared, yet is the mistery hid from his eyes, and by how much he searches in his own wisdom to know, and strives vvith that part to comprehend the misterie in the words declared; by so much the more d th he thicken the vaile upon his understanding, and th ugh a man may fill himselfe with such a knovvledge, and by his curious searching gather and compass much riches, yet it is n more but enriching the false birth; & exalting it with pride in the apprehension of its riches; and though such a man perswade himself that he knows all things, yet he knows nothing as he ought to know,

neither

neither is he any more but as ſounding Braſs, and a tinkling Cymbal; and there is no greater danger then to fall into this Sea of Knowledg, and to be toſſed about with its reſtleſs waves; for it is as poſſible to number the Stars in the Firmament, as for a man that ſwims in the Sea of Knowledg to be at reſt. So, Reader, this learn to underſtand, that the way of God is not as the way of man; and it is moſt certain, that he which ſeeks riches by his own knowledg, he runs in his own way, and the end of that way is death, but the way of God is life and peace, and there is none can find it with all their ſearching and comprehending, but by quiet and patient waiting, whereby man comes to feel the light of Chriſt with which he is enlightened, and ſo comes down into the humility, and into the poverty, where the light ſtops his wanderings and runnings, and prevents him for walking in his own way, and with the light he comes to ſee the danger that he is in, and ſo comes to ſtand ſtill in

ſilence

silence, in which man being contented, and waiting patiently upon God, the light will turn him from his own way, and the cunning devices of his own heart, and bring him into the new and living way, and there will become his leader and teacher, and so lead him in the cross to his own Will, Wisdome, and Reason, the power of God which is the cross of Christ, will strike over it, and cross it, and yoak it down, and so he will be humbled to the death of the Cross, where to his own wisdome he will become a fool, and to his own riches he will become poor, and there dye the death to his own life, and then the babe rises up in the power, and the secrets of God is with it, and that is the great gain of godliness, when man is drawen out of himself, and comes to Christ, in whom is all the treasures of wisdom and true knowledg, and in whom the fulness of the God-head dwelleth bodily; this is true translation out of the earthly into the heavenly, where the babe knows the Father, and sits in the feeling of his presence

presence with joy, and there it is truly contented with what it hath, and waits in patience to receive what it hath not, and whether it have more or less, it is contented, and covets not beyond the fathers giving; and here is immortal food which satisfies the immortal soul, which never can be compassed or gained in mans own way, so to die is the greatest gain, and to become a fool, poor and nothing, is the way to be truly wise, rich, and possesse all things, and through this strait gate, and in this narrow way is perfect peace and rest for ever.

And now, Reader, be thou diligent to understand what thou readest, and consider thy present state, that thou may not secure thy self in thy own way as if there was no danger, and take up thy rest before thou hast passed through death, there is that in thee which would save its life, and will reason strongly to defend it, but if thou love that life and seek to save it, thou looses life eternal, therefore be considerate, the matter is weighty, and do

not

not deceive thy ſelf through thy own belief, nor do not wrong thy ſelf with a vain hope, as if all ſhould be well hereafter, but wait to underſtand what the power of God hath done for thee, and what thou haſt denied in pure love to God, for if thou do not follow Chriſt in the daily Croſs, thou art not his Diſciple, and if not a Diſciple, then not an heir of God, nor a joynt heir with Chriſt of the heavenly inheritance, therefore pleaſe not thy ſelf with thy own comprehenſions, as if thou had compaſſed God and Chriſt with thy own wiſdome, but conſider whether thou be regenerated and born again of incorruptible ſeed, and whether thou ſit in the joy of Gods ſalvation, and whether thou have thy portion in his Kingdom, this is weighty for thee to conſider; for if in ſome meaſure this be not fulfilled in thee, and witneſſed by thee, in deed and in truth, thy latter end will be bitterneſs if thou continue in thine own way, and then thy fair ſayings will not help thee, nor thy wealth and riches comfort thee, when the Lord ſaies, Depart from me. *Therefore*

bow

bow to the day of the Lord in thy Conscience, that thou may feel Christ to conquer the restlesse part in thee, and to subject the worker of iniquity; and do not outstand the tenders of Gods love unto thee, but when he calls do thou hearken, and when he reproves do thou obey, and when he commands do thou follow, and then, where ever he leads thee, he will be with thee, and in all thy afflictions he will comfort thee, and with his arm of power he will support thee, and out of all thy troubles he will deliver thee, and there thou wilt know him and feel him beyond thy own wisdom and reason, and he will make thee run when thy reason would stop thee, and will be ready to save thee when the enemy tempts thee, and so thou wilt know him a God at hand, if thou be faithful to his councel, therefore fear before him, and submit unto him, whilst his love is to thee, for he is God, and there is not another, who can see him, and live? *who can stand before him and not be consumed? who can eat of the tree of life and not die by the flaming Sword?*

All

All flesh is grass, and the height of all its glorie must pass away; but who are born of the seed immortal, they shall prosper unto a fair stature in Christ, and in him live for ever. So do thou mind the light and power of God in thy Conscience, and read in meekness and fear, and the truth in thy inward parts will answer to the truth of what thou readest, for truth is but one in all, and it answers to its own as face answers face in a glass; and if thou with the truth in thee, readest the testimonie without thee, thou wilt feel a perfect closing with the matter in unitie, for in the truth there is neither error nor deceit, but a plain, simple, harmless, upright life in all godly sincerity, in which thou feeling thy heart disposed, thou wilt both read and profit; and if so it come to pass concerning thee, give God the praise and glory, and therein the labour of my love will have true rejoycing, who seeks the good and welfare of all men, and the glory of God alone.

Notingham *County Goal*, 1664.

W. S.

A New

CATECHISME, &c.

Quest. *HOw doth God manifest himself unto man, so as man may know him to be what he is?*

Answ. By opening himself in his love, whereby his own light breaketh forth from himself, in which he manifests himself unto man, to be what he is.

Q. *What is that light, by which God manifests himself unto man?*

A. That light is Christ, who is one with God.

Q. *But is the light of Christ, one with God in nature?*

A. Yes, for God is light, and the light is one with his nature.

Q. *How doth Christ manifest the nature of God?*

A. In his light and life, in which he

is

A.

is the brightneſs of the Fathers glory, and the expreſs image of his perſon.

Q. *And where is ſuch a manifeſtation of God to be known?*

A. It is to be known within man.

Q. *Doth God manifeſt himſelf within man?*

A. Yes, and man cannot know him by any other way, but by the manifeſtation of himſelf in his light within him.

Q. *And hath every man ſuch a light within him, by which God doth manifeſt himſelf unto him?*

A. Yes, for every man that comes into the world is enlightned by Chriſt.

Q. *And is that the true light with which every man is enlightned?*

A. Yes, it is the true light, for it is the light of Chriſt.

Q. *And is there not another way to come to the knowledge of God, but by that light within?*

A. Nay, there is not, for Chriſt is the light, and Chriſt is the way, and all other

wayes

wayes leads from God.

Q. *How may it be known that the light doth come from God, and that God doth manifest himself in it?*

A. Because the light is pure, holy, just, and righteous, which is the nature of God.

Q. *But how may it be known in such a manifestation of its purity?*

A. By its checking, convincing, and reproving for sin, and every evil thought, word, and work, which man in the fall hath a love unto, and pleasure in.

Q. *But is that which checks and reproves man in his conscience for his sin, the true light of Christ?*

A. Yes, for there is nothing else within man that will check or reprove him for sin and evil.

Q. *But may it not be a natural light within man that hath such reflexions upon him for his sin and evil, as to convince and reprove him for it?*

A. It is the natural light of Christ, but not of man in the fall, for there his

nature is corrupted, and the powers of darkneſs hath dominion over him, and that is the nature from which all ſin and evil is committed; and that nature which commits ſin, will never convince or reprove for it; for if it was ſo, it would be againſt it ſelf, and therefore it muſt needs be, that it is the light of Chriſt which convinces and reproves for ſin, becauſe in him there is no ſin, and the ſin is committed in another nature, and is againſt him, which with his light he reproveth, as being againſt him, and ſo it is a natural light from Chriſt, which reproves the natural man in the fall.

Q. *But hath man at any time known God as he is God, by that light which is within him?*

A. Yes, for the Apoſtle ſaid, The light which ſhines in our hearts, gives us the light of the knowledg of the glory of God, in the face of Jeſus Chriſt, and ſo he hath been known, and is known, according to the meaſure of light manifeſt in Chriſt within man.

Q. *And*

Q. *And is there any thing in man that is of a contrary nature to the light, which doth oppose it, and by which man is vailed from the knowledge of God?*

A. Yes, there is darkness in man, in which the seed of enmity lodgeth, which doth oppose the light, and vailes man from the knowledg of God.

Q. *How is darkness and light in opposition one to the other?*

A. In their several workings, according to their natures; for darkness leads to that which is evil, and the light leads to that which is good, and so they are in opposition one to the other, for when the darkness worketh unto sin, the light reproves it, and when the light worketh unto good, the darkness opposes it in enmity.

Q. *And doth the Election and Reprobation stand in the Natures or Seeds of light and darkness?*

A. Yes, it doth so, for the seed of light is Christ, whom God hath elected and chosen before the foundation of the

world, and the ſeed of darkneſs is the Devil and enmity which is reprobated for ever.

Q. *And did* Jacob *and* Eſau *ſignifie the nature of theſe ſeeds, in which the Election and Reprobation ſtandeth?*

A. Yes, they did ſo, for *Jacob* was of the true ſeed of *Abraham*, the father of the faithful, unto whom God ſealed his Covenant, and to his ſeeds ſeed for ever; and *Eſau* was of the ſeed of Enmity, and ſo was out of Gods Covenant Reprobated.

Q. *How did* Jacob *and* Eſau *ſtand in the ſight of God whilſt they were in the womb, ſeeing that before they were born, or had done either good or evil,* Jacob *was loved of God, and* Eſau *hated?*

A. They ſtood in their natures or ſeeds in which each was conceived, and though both in *Rebekahs* womb as twins, yet the one was of fleſh, the other of ſpirit, and *Eſau* being of the fleſh, he was out of Gods Covenant, and *Jacob* being the true ſeed, he was in Gods Covenant; ſo

ſo *Jacob* was in the Election and God loved him, but *Eſau* was in the reprobation and God hated him, and thus God beheld them in the womb before they had done either good or evil, that his own purpoſe according to Election might ſtand.

Q. *And hath theſe natures or ſeeds been in every man through all generations?*

A. Yes, they have ſo, for they ſignified two natures or people, and ſo Nation hath been againſt Nation in man through all generations, in the natures of the two ſeeeds.

Q. *What is the ſtate and condition of people that remaine in the fall, and abides in the tranſgreſſion?*

A. A ſtate of trouble and vexation of Spirit.

Q. *What diſpenſations muſt people paſſe thorow to come unto peace and reſt in God?*

A. They muſt paſs thorow the diſpenſation of the Law and the Prophets, un-

to Christ the substance, in whom is rest and peace eternal.

Q. *What is the Law in it selfe?*

A. It is holy, spiritual, just and good.

Q. *Is not that which is holy, spiritual, just and good, a dispensation in which peace and rest is enjoyed?*

A. As it comes to be fulfiiled by Christ it is, but the dispensation of it, as it is the Law, is not, for the Law makes nothing perfect, and there can be no true rest and peace, but in that which is perfect and makes perfect.

Q. *What then doth the administration of the Law serve unto, if it make nothing perfect?*

A It serves as a Schoolemaster to bring unto Christ.

Q *How is it as a Schoolemaster in its administration?*

A. In correcting and judging the transgressour, and instructing and teaching in righteousness, for the Law was added because of transgression.

Q. *Is not Christ manifest through the dispen-*

dispensations of the Law and and the Prophets?

A. According to that dispensation unto which they serve, he is so, but it is but darkly as in a glass.

Q. *How must the Law and the Prophets be passed thorow to come unto Christ who fulfills them.*

A. By observing the Statutes and Ordinances that is therein contained, whereby there is a going forward to the more full enjoyment of the perfection of Christ, who fulfills the Law and the Prophets, in the more glorious appearance of his own fulness and perfect life.

Q. *Is the administration of the Law in force in this present age?*

A. Yes, it is in force to take hold upon all transgressours, and it is Ministred in justice against the trangressour, which erres from the Statutes and Ordinances that is therein contained.

Q. *But are not people in this age under a Gospel administration, and are they to be brought back again under the Law?*

A. They

A. They that have not passed thorough the administration of the Law in themselves, they are not under a Gospel administration, and therefore they cannot be brought back again, because they never went forward, but they are to be brought into that which hitherto they have not known nor understood, for a Gospel administration barely professed will not doe people any good, and so it is that many in this age looks over the Law as an administration below their profession, and that the Law was a more proper administration in ages past, and more particularly to the Jews, not understanding that it hath its proper administration in man, whilest sin and transgression remaines in him, and so it is in as full force in this age, upon all transgressours, as ever it hath been in ages past; for whosoever in this age that doth offend in one point of it, they will be found guilty of all, and the judgement will take hold to the correcting of the guilty, for God will by no means

clear

clear the guilty.

Q. *And is the throne of judgement set up under the Law to judge and condemne the transgressors of the Law?*

A. Yes, it is so, that every man might fear the Lord God, who gives forth his Law in man to be kept and not to be broken.

Q. *But is it possible that man can keep the Law in all things, and not offend in any thing, or that he can performe the requirings of God in that dispensation as it is a Covenant of works.*

A. If there was not a possibility on mans part to keep it, then it would seem hard that the Lord should command it and require it, and for not keeping it to judge and condemne for it: and there was some in ages past, that walked before the Lord with perfect hearts, and that under the administration of the Law, but the shortness of observing on mans part is the weakness and unprofitableness of the flesh, so that he many times cannot doe the things that he would,

would, and therein the first Covenant is found faulty, not in it selfe, but in the sinfull flesh; and if it had not been so concerning the observing of the first Covenant, there could not be place for the second, and therefore the works of the first Covenant doth not obtaine life and salvation, but the free grace in the second Covenant, that all people might dye to themselves according to the flesh, and live unto God according to the spirit, that so life and salvation may not be of works but by Grace, in the rich mercy of God through Jesus Christ, who in his full and glorious appearance in man is the end of the Law for righteousness, and brings life and immortality to light by the Cospel, and then there is no more servitude or bondage under the Law, because of the weakness of the flesh, but redemption wrought by the power of Christ from under it, into a more perfect state of freedome and liberty in his own life.

Q. *What is signified by the Prophesies?*

A. The

A. The nearer approaching or drawing nigh of Christ in his own fulness and and perfect life, that whereas he hath been seen but darkly, as in a glass, under the Law, he may be seen with open face in the compleat beauty of his own glory in the Cospel.

Q *Of what service are the Scriptures as they are given forth and recorded without?*

A. Much every way unto those that have received the same Spirit from which they were givenforth, for unto such they are profitable, and makes wise unto salvation, and are unto them of service for instruction, edification and comfort, the same Spirit in them receiving the Testimony of the Spirit as it is declared in the Scripture, and there is an agreement and union in the Spirit within, and also in the words without, and so there is instruction, edification and comfort by the Scriptures unto all that are in the same Spirit as gave them forth.

Q. *But are they of no further service*

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then onely a Testimony of those things which was present in that time?

A. So much of them as was given forth by the holy men of God, through the inspiration of the Almighty, they testifie of Christ, who was, and is, and is to come, and that is onely their service in their place, that through the Testimony therein declared unto Christ, all people might come unto him, and have life.

Q. *By what doth Christ manifest his life, so as that it may be known to be his life?*

A. By his light he manifests it, and as the light is received by which it is manifest, so is life received in it.

Q. *Is the light and the life distinct Principles?*

A. Nay, the light is Christ, and the life is Christ, and they are not distinct Principles, but he is known to be light in manifesting, and life in quickening.

Q. *What is the administration of Christ in the appearance of his own fulness and perfect life?*

A. An

A. An adminiſtration of love, grace, and mercy.

Q. *And doth he appear to ſalvation in that adminiſtration of his love, grace and mercy?*

A. To as many as receives him in that appearance, he becomes their ſalvation, but ſuch as reject him, he is their condemnation.

Q. *Is not that adminiſtration univerſal to ſalvation?*

A. The manifeſtation of it is univerſal unto all, but unbelievers have no part in it, as an adminiſtration to ſalvation.

Q. *What is his adminiſtration in that appearance of love, grace, and mercy, unto ſuch as reject him?*

A. An adminiſtration of Judgment, to cut down and deſtroy the worker of iniquity, and the gain-ſaying and rebellious nature.

Q. *How doth he appear in love and judgment, in one and the ſame adminiſtration?*

A. He appears in love to the tender breath-

breathings which ſimply thirſteth after him, and in judgment to the obſtinate and rebellious nature, that ſtands in oppoſition againſt him.

Q. *How is this adminiſtration of the love, grace, and mercy of Chriſt to be attained?*

A. By his light in the conſcience, for the light is manifeſt from his love and life, and guids up to his love and life all that obey it in its manifeſtation.

Q. *How doth the light manifeſt it ſelf in order to the attainment of life?*

A. It manifeſts it ſelf againſt all that in man, which alienates him from the life.

Q *How is man alienated from the life?*

A. By the power of darkneſs which ruleth in him, and leads him captive.

Q. *What is captivity?*

A. The bondage of the ſeed of God.

Q. *What is that which cauſes bondage and captivity upon the ſeed of God?*

A. The ſeed of the evil doer, and the generation of its unclean nature, from

from which is produced all the hearts lusts with which the holy seed of God is oppressed and burdened.

Q. *But doth the light of Christ in the Conscience make manifest the ground of bondage?*

A. Yes, for the ground of bondage is darkness, and the light makes darkness manifest, and appears against it, and all the deeds of it.

Q. *What is the state of man in bondage?*

A. A state of grief, sorrow, pain, anguish, tribulation, distress, sighing, mourning, crying, complaining, heavinesſ and groaning.

Q. *Is that the state of all people that are alienated from the life of Christ?*

A. Yes, for man in the fall and in the apostacy is under the power of darkness, and all the evil deeds of darkness genders together in a body, and that is the body of sin and death that lies upon him, and the seed of God travels in pain under it, and groans to be delivered.

Q. *But are not ſome people joyful whilſt they are alienated from the life of Chriſt?*

A. the ſeed of the evil doer may rejoyce over the ſeed of God, but that joy is bondage, and it is a joy that muſt come into mourning, and end in ſorrow, and in the midſt of that joy there is ſometimes a ſenſe of trouble and pain.

Q. *What are the deeds of darkneſs particularly, that do oppreſs and burden the ſeed of God?*

A. Fornication, uncleanneſs, laciviouſneſs, inordinate affections, evil concupiſence, covetouſneſs, drunkenneſs, pride, anger, malice, envy, witch-craft, hatred, variance, ſtrife, fooliſh jeſting, vain communication, vain thoughts, idle words, praying in the will of the fleſh, preaching in the wiſdom below, ſelf-righteouſneſs, with all other things which are acted by the motion of the fleſh, which are all of a contrary nature to the pure and holy ſeed of God, and is the oppreſſion and burden of it.

Q. *But how may ſuch people know when they*

they live in ſuch things which doth burden and oppreſs the ſeed of God?

A. By the light of Chriſt in the Conſcience, for the light doth make them manifeſt, and alſo reproves them.

Q. *And doth the light of Chriſt make ſuch diſcoveries in the conſciences of people?*

A. Yes, for there is never a ſecret thought but the light ſhews it; if the heart intend any evil, it is ſeen in the intention, and that which makes ſuch diſcoveries is the light, for the light makes all things manifeſt (mark) all things, and if all things, then there is not any thing that is hid from it; and ſo people may know when there is an inclination or an intention in their hearts to do any thing that they ſhould not do, they ſometimes are ſenſible that they ſhould not intend that which they do, and will ſay, They ſhould not have ſuch thoughts and intentions as is ſtirring in them, and ſo they ſee in ſecret what they incline unto, and many times are ſecretly convinced of the

vil of their own intentions and inclinations, and are ſtopped from doing that which they have an intention to do; and that which thus ſecretly diſcovers, and ſecretly convinces, it is the light of Chriſt, and ſo the compaſſion of God manifeſts it ſelf in the light, and he reacheth to the oppreſſor with rebuke, and to the oppreſſed in love and mercy.

Q. *What is the ground of the manifeſtation of the light by which ſuch diſcoveries are made?*

A. The ground of its manifeſtation is the love of God, for he would not that any ſhould periſh; and all people in the fall are in a periſhing ſtate, and therefore he manifeſts his light to convince and reprove the ſinner in his way, that he may turn from his way and live; and hereby he is manifeſt to be a God gracious and merciful, in that he would not the death of a ſinner, but ſhews the ſin to the ſinner, and reproves him for it, that he might forſake it and find mercy.

Q. *But can man be freed from ſinne*

whileſt he is in the body?

A. Yes, if he love the light which reproves it, the light will free him from it; for in the light there is no ſin, and therefore they that joyn to the light which reproves ſin, they with the light are guided out of ſin, and ſo they come from under Satans power which is the ground of ſin, unto the power of God which takes the ſin away, and thereby the Conſcience comes to be purged and cleanſed from all iniquity and ſin, and the righteouſneſs of Chriſt comes to be revealed in a new life.

Q. *But is not the grace of God free by Jeſus Chriſt, and hath not Chriſt accompliſhed the work of ſalvation by himſelf alone?*

A. The grace of God is free by Jeſus Chriſt, and in his light it is freely manifeſt, and therein it appears unto all, and brings ſalvation unto all that receives it, and ſo it may be felt what Chriſt accompliſhes for ſalvation by himſelf alone, which will not fall to an unbelieve-

ers part, either as to what he hath done, or is doing, in those that believe in him.

Q. *But if there be a believing in Christ for Salvation, doth not his Salvation belong unto such without any thing done on their part.*

A. Christ is the Author of Faith, and there is none can truly believe untill he give them Faith in his power, and he doth not give Faith to any but such as obeyes his light, and therefore such as applis Salvation by Christ through their own beliefe of what he hath accomplished for Salvation, they are not in the Faith which saveth, but contrariwise are in the unbeliefe to his light and power, in which he bringeth Salvation, by the resurrection of his life.

Q. *How doth the light within man manifest it selfe in order to Salvation.*

A. It manifests it selfe against the darkness, and all the deeds of it, it finds out all wandering thoughts, and vaine immaginations, so that man may see with the light that is within him, when the

the darkneſs tempts him, and when the luſts of the fleſh are moving to any evil; and thus doth the light within man manifeſt it ſelfe in order to Salvation.

Q. *And is the light an univerſall manifeſtation unto all men.*

A. Yes, And that without reſpect of perſons.

Q. *And is the love of God univerſally tendred unto all in ſuch a manifeſtation.*

A. Yes, For the light being manifeſt from the love, it tendres it ſelfe in the manifeſtation.

Q. *And is the love received by all unto whom it is ſo tendred?*

A. Nay, for many reject the light, and will not become ſubject to the reproofe of it, and they that doe ſo, they doe not receive the love which in that manifeſtation is tendred unto them.

Q. *But is there any thing that lyes on mans part in order to his ſalvation?*

A. Yes, he is to obey the light and follow it, and then the light will teach him to deny himſelfe, and to take up the daily Croſs.

Q. *And doth the light work in order to ſalvation if man obey it and follow it?*

A. Yes, for he that obeyes the light and followes it, he doth not abide in darkneſs, but comes to the light of life.

Q. *Hath man power in himſelfe to turn to the light, and to obey it, and follow it?*

A. Nay, of himſelfe he can doe nothing that is good, nor turn from any thing that is evil, but if he ſtand ſtill when the light reproves him, he there anſwers it in obedience, as not joyning with that which the light reproves him for, and ſo by giving diligence to the reproofe, and ſtanding ſtill when reproofe comes, he is there in obedience to it, and then the love which is tendred in that manifeſtation, it caſts it ſelfe about him, and with its ſtrength it ſeparates him from the ſin, and begets a diſlike in him unto it, ſo that he begins to abhor the appearance of it, and then in the ſtrength of the love, he turns from the power of Satan unto the power of God, where the light becomes his leader and teacher, in the

the way of peace, ſo that Salvation is in the light alone, and not by any thing which is done by man of himſelfe, yet the light requires man to yeild himſelfe unto it, and yeilding himſelfe unto it, he anſwers the requirings of it in obedience, and ſo becomes a ſervant to the light in all things.

Q. *What doth the light work when man ſo yeilds himſelfe to ſerve it?*

A. It then riſes in power, and is felt to be powerfull to the pulling down the ſtrong hold of ſin, and unthroaning the powers of darkneſs, whereby the uncleane corrupted nature comes to be crucified, and fleſhly luſts condemned, and ſo the burdens, weights and loads are removed, under which man hath travelled and groaned.

Q. *But is the light ſufficient to ſave man from all ſin, and to preſent him holy and blameleſs before God?*

A. Yes, it is ſo, and they that love it knowes it to be ſo, for the light is Chriſt, and all power in heaven and earth is given

ven unto him, and there is nothing impossible with him, nor too hard for him, if man doe not reject him and rebell against him.

Q. *And doth the power in its rising work contrary to mans own will, wisdome, and reason.*

A. Yes, for the power is the Cross unto the will, wisdome and reason of man, and in all things worketh as a cross unto that nature, and stops it, and chaines it, and yoaks it down when it would be at liberty.

Q. *And is that work of the power unto Salvation?*

A. Yes, if it be obeyed that the opposer doe not quench it, it puts a difference between the precious and the vile, and so rises as a hammer and knocks down the vile, and takes hold on it as a fire and burnes it up, and so man comes into the furnace where God is a consuming fire.

Q. *But can any abide the day of his comming in such a dispensation?*

A. Yes,

A. Yes, ſome there be that doe abide it, who loves not their lives unto death, but truſts in the Lord though he kills them.

Q. *And is Salvation wrought through ſuch a diſpenſation of Chriſt?*

A. Yes, for he is terrible whileſt the wicked ſtand in his ſight, and reveales himſelfe in flaming fire to execute vengeance upon the rebellious nature, for his appearance unto Salvation is in judgment againſt all, and upon all, that would not that he ſhould reigne.

Q. *And doth Chriſt worke this worke in man?*

A. Yes, for ſin is within man, and there muſt Chriſt work to purge his conſcience, if ever he be made clean.

Q. *But doe none know Chriſt to be Salvation, but ſuch as feeles his work within them.*

A. No, for it is to be underſtood, that whileſt man remaines in the fall, he is under the power of darkneſs, and therefore the power of Chriſt muſt work within

within him to ſubdue the power of darkneſs that ruleth over him, and to ſave him from the temptations that the darkneſs entangles him in, and ſo man is ever to ſtand in the pure fear of God, and to waite for the appearance of his power, to deliver him out of the ſnares in which he lyes entangled in the darkneſs, and then he will feele the work of the power in him, to caſt out the ſtrong man which hath kept the houſe, and the power will keep man in the awe that he dare not ſin, for who have felt the judgment of the Lord for ſin, they ſtand in the pure fear, leaſt at any time their feet ſhould ſlip into ſin, and this is true love to God, when ſin is denyed, with which his Spirit is greived.

Q. *And doth the power work effectually to Salvation as man yeilds himſelfe unto it, and denyes that which it doth reprove him for?*

A. Yes, it works effectually unto Salvation, by deſtroying death, and him that hath the power of it, which is the devill

Devil, and ſo by the work of the power, the old man is crucified, & the old works, words, and thoughts, they all dye, and ſin is condemned in the fleſh, and the fleſh is brought into ſubjection and ſilence through death; and this man muſt know wrought in him by the power of God, if ever he come to eternal life, for no unclean thing that muſt enter into the Kingdome of God, and therefore it muſt be denyed and put off before the Kingdome can be obtained.

Q. *But muſt man paſs through death, and riſe again whileſt he is in the body?*

A. Yes, For except he be regenerated and born again, he cannot enter into the kingdome of God; and therefore he muſt dye to the firſt *Adams* fleſh, and be quickened and raiſed again in the ſecond *Adams* ſpirit, and ſo in the reſurrection and life enter the Kingdome as a little child.

Q. *And doth the work of the power bring death upon the firſt* Adam *throughout?*

A. Yes,

A. Yes, for no part or propertie of the first *Adam* that must live before God, and as the second *Adam* rises in power, the first *Adam* is put to death; and so the quickning spirit of the second *Adam* goes over the sinful flesh of the first *Adam*, and there is the resurrection of the seed, and the translation of man into its nature, where he receives a new body, and a new life, in which body and life he bears the image of the heavenly, and then he is blameless in Body, Soul, and Spirit.

Q. *And is that the way by which man must come to inherit life eternal?*

A. Yes, for life eternal is only in the Son, and man in his own life is alienated from it, and therefore he must dye to his own life, before he can inherit eternal life in the Son.

Q. *And is there none that pleases God but who are thus regenerated and born again?*

A. None in the flesh can please God, and therefore man is to wait in the pow-

er

er for a new birth, which is not after the flesh, but after the spirit, which birth of the spirit is the Fathers beloved Son, in whom he is well pleased.

Q. *How doth the power dispose man in the death?*

A. It disposes him in stilness, keeping all fleshly motions in silence, so as a little child he lyes nakedly and innocently before God, and hath no will, nor wisdom, nor reason left in him, but all baptized down into the sufferings of Christ, where they are dissolved into nothingness, and there the power kils him and gives him life again; and so man layes down his own life, and takes up life in Christ, in which life he comes to be raised in the resurrection of Christ; and here is the passing from death to life, where man puts on Christ, and is made a new creature, and in a new life he then serves God, and pleaseth God, for his thoughts, words, and works are all changed, and with a new tongue he then sings the new songs, and gives glory

ry, and honour and praiſe, and thanks unto him that ſits upon the throne, who lives for ever, and ever, and this is in ſubſtance the whole matter.

Q. *But doth not the birth of the ſeed meet with much oppoſition in its reſurrection?*

A. Yes, whileſt it is in the travaile it is ſtrongly oppoſed by a contrary nature, and many dangers that lyes near on every hand, untill death have paſſed upon all, as is ſaid before, but when the power hath crucified the firſt *Adam* throughout, and that the ſeed be raiſed into the glorious liberty of its own life, then the ſeed reigneth, and hath dominion and government over all oppoſitions, triumphing in victory.

Q. *But how is oppoſitions removed, and dangers eſcaped in the travaile?*

A. By Faith in the power, and watching to be kept cloſe to the leadings of it, and ſo the power will remove oppoſitions, and defend from dangers, for the watch being kept to it, and the Faith

ſtanding

ſtanding ſtedfaſt in it, the enemy hath no power to prevaile though he may tempt, for the living power is as a wall on the right hand and on the left, to preſerve from dangers, and it goes before as a conquerour to remove oppoſitions, and comes behinde as a ſafe guard to keep off the Enemy, for ſmiting the hindmoſt part of the Campe, and thus Chriſt by his power is all in all every way to the travailing Babe, that cannot reſt in any place below the freedome of his own life, and therefore let none enter into unbelieſe, as if oppoſitions could never be removed, nor dangers clearly eſcaped, for he that quickeneth and giveth life to breath after him, he is mighty in his power, and he doth aſſuredly ſave to the utmoſt the birth of his own begetting, which abides in the ſimple tender breathings to poſſeſs more of his life.

Q. *But may there not be captivity after the power be received, and that ſomething be quickened by the power to breath after God?*

 A. That

A. That present state is captivity, for that which by the power is quickened to breath after God, it is then in captivity, and breathes in the power to be delivered out of captivity, and as the power is received, and Faith kept in it, the power works in order to deliverance.

Q. *But may there not be captivity after there be deliverance in some measure wrought by the power?*

A. Yes, there may be so, for if the minde erre from the power, and unbelieſe enter, there may be captivity again in those very places out of which the power hath wrought deliverance, and so many may come to taste of the good word of God, and the powers of the world to come, and yet may goe back again, and here captivity comes upon many who have had a long travaile out of Egypt, and have seen great and wonderfull things wrought by the power.

Q. *But is not the power sufficient to preserve.*

preſerve from going a ſtray, and returning again into ſuch a ſtate, as to come into captivity after it have wrought deliverance?

A. The power is as ſufficient to preſerve as to deliver, and is not at al weaker in the one then in the other, but where ſuch a ſtate comes to paſs, there is not Faithfulneſs to the power, but temptations enters and prevailes, and ſo the minde goes from the power into the temptations, whereby there is away opened for the darkneſs to riſe again, which in the day of tenderneſs and faithfulneſs to the power, was kept in ſubjection under the yoak.

Q. *And doth the power follow after ſuch again, after they erre from it, and doe not abide faithfull in it, to recover them and deliver them out of their captivity?*

A. Yes, for the Lord waites to be gracious, and though there may be a backſliding, yet he doth not ſhut up his compaſſion, but condiſcends in bowels of

tenderneſs to follow the wandering ſheep which is gone a ſtray, and by the word of his power he calls to return and if there be a yeilding to the word of power, and a joyning to it again, the Lord heales the backslidings, and loves as freely as ever he did, and ſo he brings the erring ſheep again into the Fold, and gives it paſture amongſt his Flock, and here he ſhews his goodneſs in the Riches of his mercy.

Q. *And doth the power preſerve and keep all ſafe in their travaile that abide in it Faithfully?*

A. Yes, for they that abide in the power, and are guided by the power, they doe not erre, but by the power are kept through faith unto Salvation, and all the babes that live in the power, they receive ſtrength in the power, and doe not faint.

Q. *What are the dangers that may befall whileſt the ſeed is in travaile?*

A. There be very many which the light diſcovers diſtinctly, yet I ſhall name a few of them. 1. To

1. To glory in the flesh, with that which is manifest from God in the day of tenderness.

2. To gather the manifestation of truth into the wisdome below, and to enrich the false birth.

3. To center in the forme or practice of truth, as it stands in appearance onely.

4. To lye down at ease after something of truth be received.

5. To live upon the knowledge of what is seen a far off.

6. To enter into unbeleife, in time of tryal and afflictions.

7. To run out of the present measure of truth, and to hunt after the knowledg of it through the comprehension.

8. To feed upon any thing that flowes not from the immediate openings, and springings of the life.

9. To draw any conclusion of security, and to lye down in it as in a place of rest.

These with many more, which with

the light may be ſeen, are all great dangers in the travaile, and temptations lyes very near in them, which being joyned unto, brings the ſeed into captivity, after there may be deliverance out of Egypt.

Q. *How may ſuch dangers be eſcaped, and a ſafe way walked in, through the travaile?*

A. By keeping in the everlaſting power, and living by Faith in it, for the power is the croſs unto mans own will, and ſtops *Nimrods* hunting nature, and chains under al the unruly affections, and ſo the minde abiding in the power, all dangers are eſcaped, and the innocent babe is ſafely preſerved out of the hands of all its enemies.

Q. *What are the places particularly where the power becomes ſuch a defence as to preſerve the birth ſafe in its travaile?*

A. 1. The loweneſs and humbleneſs of minde.

2. The poverty and nakedneſs.

3. The

3. The nothingneſs and emptineſs.
4. The ſimplicity and innocency.
5. The integrity and ſincerity.
6 The faith and patience.
7. The meaſure of the power received.

Theſe places with many more, which with the light may be underſtood, are places where the power over ſhaddowes the birth, and is a ſure defence unto it, whereby it is preſerved out of all dangers whileſt it is in the travaile.

Q. *But when there is a cleare ſight through ſome opening of the life, may there not ſafely be a reaching to it, and a compaſſing of it into poſſeſſion?*

A. Oh no, take heed in that place, for if there be a reaching forth to compaſs that which may clearly be ſeen through ſome opening of the life, that which openeth will preſently ſhut up by darwing it ſelfe into its own perfect nature and fullneſs, and then the enemy ſuddenly preſenteth a transformed appearance in the likeneſs of that which

was truly opened, and the reaching part being at liberty, it catches at the enemies presentation as if it was the same thing which was seen in the openings of the life, and so laies hold upon it with an eager desire and compasseth the false likeness into possession, but misses of the true substance, for when there is such a pure opening in the life, and that there be a clear sight, that it is the spring or fountain which the innocent thirsteth after, then there is to be a silence in the fear, that so, that which openeth may compass that which thirsteth, and bring it into a larger possession of its own fulness, and so it is the life which openeth, which must gather and compass that which thirsteth into its own opening, and that is a true and everlasting possession of endless riches, which none can compass to themselvs, though there may be a clear sight in some openings, for the life is jealous of its own glory, and will not give it to another, and so shuts up it selfe again when there is a reaching to compass

compaſs it through any opening.

Q. *But doth not ſome ſtreams flow to the thirſty in ſuch an opening of the life, by which it is refreſhed and comforted?*

A. If there be ſilence in the fear, the thirſty receives conſolation and ſatisfaction through that which is meaſured forth from the fulneſs in the opening, and ſo the ſtreams of virtue doth reach unto it; and there is not to be a reaching forth to compaſs the fountain, & here ſtrength is renewed through the renewings of the mercy.

A. Is not that which is taſted and felt to conſolation and refreſhing at one time, good for the ſame uſe and ſervice at another time?

A. As it comes freſh from the ſpring, and ſo the ſame it is; but if the ſame as it hath been once taſted and felt, then it is not, for the babe muſt have the breſt and the freſh milk from it again for conſolation and refreſhing, when ever it ſtands in need, for that which once hath been taſted, and felt, and digeſted, is never

never good for nourishment any more, and therefore the babe is ever to depend upon the fountain of its natural generation, and in silence and fear waiting, all things good for food will be given unto it from time to time, according to its need, and so the new birth lives by new food, which is never corrupted, but in the fountain is preserved sweet and savoury, the feeling of which as it is ministred in the fresh openings of the life, is pure consolation and refreshing.

Q. *And is rest and peace attained in the consolation and refreshing through such a ministration?*

A. Yes, the babe hath rest and peace in it, for being consolated and refreshed through the ministration, it lyes down in rest and peace, and so through nourishment and rest, it grows up into a more perfect stature of the measure of Christs fulness, and becomes strong in the Lord.

Q. *How is the birth disposed when it comes into such a stature of the measure of Christs fulness?* A. It

A. It is diſpoſed in love, mercy, gentleneſs, meekneſs, peace, juſtice, equity, uprightneſs, ſincerity, innocency, and ſimplicity, in which it bears the heavenly Image of Chriſt in his own perfect nature, and in his heavenly wiſdom is in all things diſpoſed towards God and Men.

Q. *And doth the pure Religion conſiſt in the manifeſtation of ſuch virtues and graces?*

A. The pure Religion conſiſts in the power and wiſdome of God, and ſuch virtues and graces are manifeſt from the pure Religion, and are the effects of it, and ſo ſpreads abroad as natural branches of the life.

Q. *And doth all things become new in man after he be ſo changed through regeneration?*

A. Yes, for when all the old is dead and buried by the reſurrection of the ſeed, then all things becomes new in man, for the new birth hath new thoughts words, and works, and a new tongue.

Q. *And*

Q. *And hath not the new birth any agreement with the old in any place?*

A. Nay, that is not possible, for they are contrary one to the other in all things, and there is no agreement between them in any thing.

Q. *But do those things which are in appearance manifest the natures of the two seeds?*

A. Yes, for as they are contrary in nature, so they are contrary in manifestation.

Q. *And doth the nature of the evil seed produce a manifestation according to its nature?*

A. Yes, for every manifestation hath a conception before it be manifested, and the evil seed being in government, it sends forth a manifestation according to its nature, and so the tree may be known by its fruit.

Q. *What is the manifestations that from the evil seed are produced?*

A. They are generally included in those things which are by people unrege-

regenerated obſerved, who are called the world, or worldly people, and ſo the pride of life is not of the Father, but of the world, that is a manifeſtation of the nature of the evil ſeed which ruleth in the world; and ſo it is concerning all other things which are obſerved by people unregenerated, who are not of the Father, but of the world.

Q. *And cannot thoſe that are born of the ſeed of God, joyn with thoſe things which by the world are obſerved?*

A. Nay, there is an impoſſibility lyes there alſo, for they are born of another nature, and there is no agreement in contraryes, either in nature or manifeſtation.

Q. *And doth not the world, or the birth of the fleſh, deſpiſe and hate the birth born of God, becauſe it cannot anſwer what is obſerved in that nature?*

A. Yes, and alſo perſecutes it, and that is the ground of all envy, ſtrife, and perſecution outward, becauſe the birth born of God, delights to do the will of God

God, and the will of God being contrary to the will of man, the birth born of the will of man, hates the birth born of God, and persecutes it.

Q. *And doth the birth born of God endure persecution without resisting or revenging?*

A. Yes, for it suffers in the will of God, and so lyes down in the patience and quietness, in which it hath true contentment and peace, through all things that comes to pass by outward tryals and afflictions.

Q. *Then is it not the birth of the flesh that strives and persecutes about Religion?*

A. Yes, for the nature of it is envy, and where it is not bowed unto, then it persecutes, and spoyles, and destroys in its envious nature, and so revenges it self in cruelty upon such as cannot walk in its way.

Q. *And doth not God wonderfully appear with his own birth in a state of outward tryals and sufferings?*

A. Yes,

A. Yes, more wonderfully then can be expreſſed in words.

Q. *How doth he appear with it in ſuch a ſtate?*

A. In his endleſs, love, mercy, and goodneſs, through which his bowels of compaſſion breaketh in tenderneſs unto his afflicted children, whereby they receive ſtrength in him to ſtand in every tryal that comes upon them for their faithfulneſs unto him.

Q. *And do all born of God put their truſt in him alone?*

A. Yes, for they have not another to truſt in beſides him, therefore they wholly caſt their care upon him in all conditions, and he forſakes them not in their adverſity, but ſtrengthens their faith, and keeps them in patience to endure unto the end.

Q. *And what doth outward afflictions work for ſuch as are exerciſed in them?*

A. They work for much good every way, for thereby man comes to ſee his own nothingneſs and emptyneſs, and is brought

brought into humbleneſs of minde to wait upon God, for the renewing of his ſtrength in the preſent exerciſe, that he may not be weary nor faint in it.

Q. *Then is it not good to be exerciſed in outward afflictions?*

A. Man is not to make choice of any thing, but to ſtand in the will of God; and if for the exerciſe of his Conſcience towards God, afflictions do betide him, then he will feel it work for much good; but the choice of it in his own will doth not bring any comfort.

Q. *Is there any chuſes outward ſufferings in their own will?*

A. There may that come to paſſe through the will as may cauſe outward ſufferings, but it cannot be truly ſaid that the will chuſes the ſufferings, but may act or practice ſuch things as may cauſe outward ſufferings to be inflicted.

Q. *How may it be known when a man ſuffers in the will of God, and when he ſuffers for any thing done in his owne will?*

A. It

A. It may be known by the motion of Gods power in him, for by the power the underſtanding is informed into the truth, as alſo, what is not of the truth, and ſo the power conſtraines a man that is joyned unto it, to bear witneſs unto the truth, and againſt that which is out of the truth; and whoever comes into outward ſufferings for rhe exerciſe of their Conſcience, in this teſtimony they ſuffer in the will of God, but ſuch as barely from the Scriptures concludes ſomething to themſelves, either to be truth, or not the truth, and ſo puts their own concluſions into practice, and then for their own concluſions comes to ſuffer, it cannot be truly ſaid of ſuch, That they ſuffer in the will of God, or that they chuſe ſufferings in their own wills, but in their wills have concluded ſomething to themſelves, and have choſen their own concluſions, which in practice differs from the practice eſtabliſhed by Nations Laws, for which cauſe there are ſome that comes into outward ſuf-

ferings, but more in that place which chuſes liberty rather.

Q. *But may not a man in wiſdome ſo order himſelf as to eſcape all outward ſufferings, concerning the exerciſe of his Conſcience, by conforming to the requirings of the preſent times, and yet keep a good conſcience towards God?*

A. Man in his own wiſdom may ſo order himſelf, as to eſcape all outward ſufferings in that place by conforming, but this is to be underſtood, that ſuch a man doth not ſtand in the will of God, neither in ſo doing can he ſtand with a good Conſcience towards God; for, he that conforms to any practice which man obſerveth, being convinced that ſuch a practice is not according to the mind and will of God, and ſo would eſcape outward ſufferings by conforming, and doth not ſtand in the power of God, to bear a teſtimony for God, that man is not born of the ſeed of God.

Q. *In what doth the teſtimony of God ſtand?*

A. It

A. It ſtands in the ſeed, which hath the mindof God, and delights to do the will of God.

Q. *And do all, born of the ſeed, bear forth a teſtimony for God?*

A. Yes, they have a teſtimony in the ſeed, and ſuch ſtands in the power, and bears witneſs unto the truth, and are not aſhamed of their teſtimony.

Q. *What do ſuch bear teſtimony unto?*

A. To the truth as it is in Jeſus, holding forth his life, power, wiſdom, righteouſneſs, holineſs, meekneſs, and patience, with all the graces and virtues of his pure life.

Q. *And what do they teſtifie againſt?*

A. They teſtifie againſt all deceit and wickedneſs, vain cuſtoms, faſhions, and traditions of the world, againſt all hypocriſie and double-mindedneſs, will-worſhips and ſelf-righteouſneſs, with all things generally that is manifeſted by the birth of the fleſh.

Q. *And is that the ground why outward afflictions betide thoſe that are born*

of the ſeed of God, and bears forth a teſtimony for God?

A. Yes, for the ſeed of the evil doer being at enmity againſt the ſeed of God, it labours every way to ſuppreſs the teſtimony of it, and ſo the birth of the fleſh hath alwayes perſecuted the birth of the ſpirit; and this is to be obſerved, that where there is no teſtimony, there is no perſecution; for if the birth of the fleſh can be anſwered in its way, and not teſtified againſt, it will not perſecute, becauſe it is anſwered by its own nature, and it is againſt its nature to perſecute its ſelf, and ſo it is, that the world loves its own, and hates ſuch as are not of it, and perſecutes them.

Q. *And doth not God anſwer all ſuch as are faithful in their teſtimony with peace and joy?*

A. Yes, he is their ſtrength and exceeding great reward, and they have much peace in him, and fulneſs of joy in his preſence.

Q. *Why do not ſuch as are born of the ſeed*

ſeed of God, revenge themſelves upon their adverſaries when they may have opportunities?

A. Becauſe revenge is contrary to their nature, for they are born of the peaceable nature of Chriſt, in which they love their enemies, and bears good will to all men, and ſo they lye down in the will of God, and gives their backs to the ſmiters, and cannot reſiſt nor revenge, but are ready to do good to thoſe that hates them and perſecutes them, not rendring evil for evil, but overcoms the evil with good; and herein it is manifeſt that they are born of God, and knoweth God, and ſo commits their cauſe unto him, as unto a faithful creator.

Q. *But are not ſuch people in great bondage through outward ſufferings and afflictions, and is not their ſufferings grievous unto them?*

A. As to their bodies they are in much bondage and ſufferings, but they have inward liberty in God, and are the freeſt

of all people, and they count their outward afflictions but light, in comparison of their inward joy and glory, for they are the living babes out of whose mouths God perfects his praise, and this is the change wrought in man by the mighty power of God, in which power the everlasting kingdome is known, and the riches of it inherited, in which the babes sits down rejoycing in the midst of outward tribulations, and they learn the new songs, and sings them with new tongues, with which they magnifie the Lamb that lives for ever and ever: Even so, *Amen*. Glory be to the most high over all.

Something

Something concerning the Foundation and Principle of the poor afflicted people of God, called QUAKERS.

Queſt. *WHat is the ground and foundation which you (that are called* Quakers) *do lay to your ſelves, as the principle of your Religion?*

Anſw. Our ground and foundation is Jeſus Chriſt, who is the only begottén of the Father, and God hath layed it for us, and not we to our ſelves; and it is a ſure foundation in it ſelf, and alſo ſure unto us, as being layd of God for us, and this is the foundation and principle of our Religion.

Q. *Where do you hold forth this foundation to be laid, which you ſay is laid of God for you?*

A. It is laid of God within us, and is the rock of our ſafety, and ſo we hold it

forth to be a ſure foundation, as knowing the ſtrength and power of it, which defends it ſelf that the gates of Hell cannot prevail againſt it, nor againſt us that ſtand ſtedfaſt upon it.

Q. *How do you manifeſt this inward foundation, which you ſay is Chriſt, to be the true and only foundation which God hath laid?*

A. From the feeling that we have of it, by which we know that it is ſure in us, and from that ſure and certain knowledge which we have of it in the feeling, we manifeſt it from its own nature and being, unto its own nature and being in others.

Q. *What is the nature and being of it?*

A. It is unchangeable, in light, life, power, wiſdom, and glory, full of all goodneſs, virtue and mercy, and in its nature and being is unmoveable.

Q. *How do you manifeſt it to be the only foundation, and that there is not another?*

A. From

A. From the unchangableneſs of its own nature and being, for wee know that God doth not lay any viſible or changable things for a foundation, but that which is of himſelfe within, and is invinſible to the natural eye, and unchangable in its own nature, that is the foundation which God layeth, and wee know no man can lay another.

Q. *And is that which is within you the only foundation upon which you ſtand, and the principle of your Religion?*

A. That of God within us is ſo, for we know it is Chriſt, and being Chriſt, it muſt needs be onely, and principal, for that which is onely, admits not of another, and that which is principal is greateſt in being, and thus we know Chriſt in us, to be unto us the onely and principal, who was before all things, and in whom all things conſiſt.

Q. *But doe you hold that this foundation aud principle within you is ſufficient to give eternal life?*

A. Yes, we doe ſo, for as we know that

that it is Christ in us, so we also know the eternal life which is in him, and that he is sufficient to give eternal life from his own fulness, unto as many as receives him, in the gift of his grace manifest within them.

Q. *How came you to the knowledge of that foundation and principle, which you say is within you?*

A. By the light which is manifest from it, that in our hearts gives us the light of the knowledge of it.

Q. *How doe you know that it is a true light which gives you such a knowledg?*

A. By the operation and effects of it.

Q. *How doth it operate unto such a knowledge?*

A. By the strength of its power in us, whereby that knowledge which was gained through comprehending comes to decay and dye, and a loss comes upon all that which hath any way been fetched in by the motion of the earthly wisdome.

Q. *And doth it effect such a thing in you*

you by its operation ?

A. Yes, it worketh effectually in us, to the crucifying of that nature which hath rebelled against God.

Q. *Doth it operate unto ſuch effects in you without Faith ?*

A. Nay, for it is the foundation and principle of our faith, and as our Faith ſtands in it, we know the operation and effects of it by our Fath, and in this Faith we pleaſe God, becauſe we believe that by his power in us, he is able to ſubdue all things to himſelf.

Q. *How come you to receive this Faith ?*

A. By yeilding our ſelves to the manifeſtation of the light, whereby we come to be drawn and gathered into the nature of it, and ſo receives Faith in it as the gift of God.

Q. *But have you not ſome Faith in it before you yeild your ſelves unto it ?*

A. We have a perſwaſion wrought in us, that it is of God, and ſo yeilds our ſelves unto it as being perſwaded that

it

it is truth, and by yeilding our ſelves unto it, and receiving of it in its manifeſtation, we thereby come into union with it, and knowes it to be the author and finiſher of our Faith.

Q. *And doth that Faith give you aſſurance of eternal life?*

A. Yes, it doth ſo, for Chriſt is the author of it, whereby we are aſſured of his love towards us, and in the Faith that we have in him, we are ſure that he is Chriſt the ſon of the living God, and by this Faith wee live in the aſſurance of eternal life.

Q. *But how may your Faith be knowne unto others to be true Faith?*

A. By the fruits and effects that is manifeſt from it, through which it may be known unto others to be true Faith.

Q. *What are thoſe fruits and effects by which your Faith may ſo be known?*

A. Love, Mercy, Meekneſs, Gentleneſs, Peace, Long-ſuffering, Patience, Righteouſneſs, and Holineſs of life, which is the fruit of our Faith, by which

others may know that it is true Faith.

Q. *But how doe you believe unto ſalvation?*

A. By the Faith that we have in Chriſt Jeſus, our foundation and principle, through which we know that he is ſalvation unto us, and doe believe that there is not another name given under heaven by which any can be ſaved, but the name of Jeſus.

Q. *But is there no true Faith but what ſtands in a principle within?*

A. There is but one true Faith, and that ſtands in a principle within, which is Chriſt, and the myſtery of it is held in a pure conſcience, and this is a living Faith, in a living principle, and all other Faiths are dead.

Q. *And can none have true Faith unto Salvation and life eternal, but ſuch as are of your opinion.*

A. Wee are not in any opinion, but in the principle of life, by which we are ſaved, and receives life; and in this ſtate wee ſtand not in any opinion, but in a feeling

feeling of life and Salvation, for all opinions are in notions and apprehensions, in which none feeles the life and Salvation in Christ, but what they apprehend in the natural part, unto that they give up their own beliefe, and so erres from the life in themselves, and neither beleives unto Salvation, nor receives life eternal.

Q. *But do you judge all to be in the unbeliefe, that are not just as you are in all things?*

A. Nay, wee doe not so, for we believe that in every Nation, he that feareth God and worketh righteousness is accepted of him, and wee also believe that none can fear God and work righteousness to be accepted of him, but as they are in some measure guided by the principle of his light in their conscience, and have some Faith in it towards God, and we believe that many in some small measure doe thus fear God, and work righteousness, though they doe not understand the principle, by which they are drawn

drawn to doe it, and ſuch we doe not judge to be in the unbelieſe, but have unity with them in that meaſure of Faith in which they ſimply breath after God, and according to their underſtanding walkes in his fear, and ſerves him in righteouſneſs; and though ſuch be not juſt as we are in all things, yet being in any meaſure guided by our principle to fear God and work righteouſneſs, wee truly love them, and have tenderneſs towards them, that in the principle they may grow in Faith, and be as we are in all things.

Q. *And doe you ſimply act from your Faith, in ſingle love to God?*

A. Yes, wee doe ſo, for we know that our Faith proceeds from his love unto us, and that is the overcomming power, by which we are conſtrained to love him, for he hath begotten us; and quickened us in his life, in which our Faith is kept freſh and living unto him: and by the ſame we act in ſimplicity and fervent love towards him.

Q. *What*

Q. *What is your Faith concerning Christ in you as a mediator.*

A. Wee believe that Christ in us, doth offer up himselfe a living sacrifice unto God for us, by which, the wrath and justice of God is appeased towards us, and that through the offering end sacrifice of Christ for us, the hand writing of ordinances which stood against us is blotted out, and a mediation wrought between God and us; and so we know the consideration of Christ unto us, and his mediation with the Father for us, and this is he in whom our Faith standeth as the one mediator between God and man, the man Christ Jesus.

Q. *What is your Faith concerning Christ in you, as an intercessor?*

A. Wee believe that Christ in us doth interceed the Father in our behalfe, and by him we doe appeale to God in all our distresses, and we believe that all our breathings toward God have access unto him through the intercession of Christ for us, for as he knows what we

want

want, ſo he alſo knows the Fathers will, and according to our want and the Fathers will he makes interceſſion, through whoſe interceſſion all our breathings are accepted of God, and not onely ſo, but we have alſo boldneſs to draw nigh unto God, and by Chriſt, our interceſſour we have acceſs to the throne of grace, and findes grace to helpe us in the time of our need, ſo that we are relieved in our diſtreſſeſs and afflictions through Chriſt that loves us, who by his mediation and interceſſion prevails with the Father for us.

Q. *What is your Faith concerning reconciliation whith God by Chriſt in you?*

A. Wee believe, through the offering and ſacrifice of Chriſt for us, that God is ſatisfied concerning our ſins, which in our alienation was committed againſt him by us, for as then Chriſt bare our ſins for us, ſo now by the offering up himſelfe unto God on our behalfe, our ſins are blotted out and done away, and

we through him are reconciled unto God, and having reconciled us, he is eased of the sins which he bare for us in our alienated state, and so he hath slaine the emnity which was the wall of partition between God and us, whereby we that sometimes were strangers unto God, and enemies in our own mindes by wicked works, are now reconciled unto him in Christ, so that we are no more forreigners and strangers in the emnity, but through the reconciling power of Christ in us we are brought nigh unto God, and in his Covenant of life and peace, we know his pardoning mercy in the remission of our sins.

Q. *But doe you now believe that you are now come to such a state as to be free from sin?*

A. Wee believe that Jesus Christ the righteous doth make us free from sin, for in him there is no sin, and we being made free by him, we are free indeed; so that we now live by the Faith that is in him, and by our Faith in him we have obtained

tained victory over the world, the flesh and the devil, and in the victory we are freed and walkes with Christ in the glorious liberty of the Sons of God.

Q. *But doe you believe that you are so freed from sin as not to commit sin whilest you remaine in the body, or that there can be such a perfect state attained in this life?*

A. Wee believe that with God all things are possible, and we also believe that whosoever are born of God doth not commit sin, but is perfect as the heavenly Father is perfect, whose children they are; and we believe that such a state is attainable in this life, whilest in the body.

Q. *But is it so with you at all times as that sin hath no power over you?*

A. There is a state whilest the birth is in travaile, as that temptations may at sometimes prevaile; for in that state the birth is not come into full strength through the growth of Faith, and so may sin through weaknes, but where it

is ſo, there is a cry goes unto God to be delivered, and though there may be ſuch an over comming in weakneſs as that ſin may have ſome power, yet that which cryes to God in the ſence of ſin, it hath an advocate with the Father, even Jeſus Chriſt the righteous, and he is the propitiation by whom the attonement is made, and through whom the ſin is pardoned and remitted, and ſo the birth grows ſtronger in the Faith, and goes on from one degree to another, until it be made perfect in Chriſt Jeſus.

Q. *But doe you believe that ſuch of you as are grown into ſuch ſtrength as to have victory over the world the fleſh and the devil, are not lyable to temptations, and that the motions of the fleſh doe not ſometimes move and ſtir in you to commit ſin.*

A. Yes, we finde that daily, but we conquer over them through him that loves us, ſo that when temptations are proffered, we reſiſt them in the power of Chriſt

Chriſt, and when the motions of the fleſh doe move or ſtir unto ſin, we ſubdue them and keep them under, and by our Faith in Chriſt we have victory over them, and though ſuch temptations and motions may be ſtirring as alive in themſelves, yet unto us they are all dead, and we are dead unto them; and though they may tempt us, yet they prevaile not, for by Chriſt we are preſerved in the hour of temptation, and the wicked one toucheth us not, and thus we are kept by the mighty power of God, through Faith unto Salvation, and knows Chriſt in us to reigne over ſin, which ſometimes hath reigned over us, and in the dominion of his life we are conquerors in victory, and ſo our perfection is in Chriſt in whom there is no ſin, and we know that he is the finiſher of ſin, and the bringer in of everlaſting righteouſneſs unto us, and in his righteouſneſs and holy life, we live to the glory of the Father.

Q. *But if all theſe things be done for*

you by Christ within you, then what doe you believe concerning that great worke which by the death of Christ was accomplished on the Cross in time past according to the Scriptures, or doth not this your Faith concerning such things done for you by Christ in you, make voide his death upon the Cross, and the benefits which is to be received thereby?

A. Wee believe that all things which are spoken by the holy Prophets and Apostles concerning Christ, are true according to the Scriptures: & we believe that all the dispensations of God which are manifested by the Scriptures are altogether true, and that they were all fulfilled according to the determinate will and councell of God, so that our Faith concerning Christ in us, and the work which he there worketh for us, doth not at all make voide any of the dispensations of God, which in times past was revealed unto his holy Prophets and Apostles, and by them testified in the Scriptures; so that the work which the

Father

Father then gave unto the Son to doe: we believe that he fulfilled and finiſhed according to the Fathers will, and that all things partaining to life and ſalvation was fully and perfectly in him, and that he humbled himſelfe to the death of the Croſs; and from death did riſe againe: and we believe that he is the reſurrection and the life, and gives eternal life to all that believe in him, but that any doe believe in him as he is Chriſt, who are diſpiſers of his light and life in them, that is not our Faith, for as we know him in us, and ſo have our Faith in him; we likewiſe know the diſpenſation of God in times paſt, and the end of their manifeſtation, and the time of their finiſhing, and the Scriptures are fulfilled in us who live in the Faith of Chriſt, and walkes in his Spirit: and we alſo know and believe, that he is the ſame Chriſt in us, which in diſpenſations paſt did humble himſelfe to the Croſs, and doth perfect his work in us according to the determinate councell and will of the Fa-

ther, ſo that our Faith concerning Chriſt in us, doth not at all make voide what he hath done or wrought in times paſt, but doth fully & perfectly eſtabliſh it as a true diſpenſation, & by our Faith in Chriſt we know in a good underſtanding, the things that are paſt, preſent, and to come, and that Chriſt is yeſterday, to day, and the ſame for ever, and of his life, nature, and being there is neither variableneſs nor changing, but an enduring ſubſtance of immortality, who is gloriſied with the Father in the ſame glory that he had with him before the world began, who through every diſpenſation hath manifeſted his glory, and in this diſpenſation of his light and life he is come unto us, and we know him to be the firſt and the laſt, the beginning and the ending, for him hath God the Father ſealed, and in him our Faith ſtands ſtedfaſt.

A. And have you ſuch faith in God, and love unto him, as that you have reſpect unto all his commands, and to an-

ſwer

ſwer him in all things according to his will?

A. Yes, our faith is ſuch in him, and our love unto him, as that we have reſpect unto all his commands; for as he hath loved us and given Chriſt for us, even ſo is our love begotten unto him, and in his love unto us, which is the ground of our love unto him, we in the ſame are made willing to run the way of all his commands, according to his will, and they are not grievous unto us.

Q. *But whether, do you not depend upon the things you do for life and ſalvation?*

Nay, we do not ſo, for we have life before we have motion to act or do any thing that is pleaſing unto God, and in the life we have ſalvation, and ſo life and ſalvation is freely given us of God, and by his grace we are ſaved, through our faith which we have in him, and that puts us upon motion and action to do his will in all things, and yet not to depend upon what we do for life, but to

anſwer

anſwer his will in all faithfulneſs, becauſe he hath given us life; and ſo we do not act or do any thing for life, but do all things which he commands us from the motion of his life, and this is life before action, which moves us to action, and not action before life, thereby to attain life; and ſo we are his workmanſhip created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them, and this is ordained of God to be the fruit of our life and faith, and in theſe good works we walk to his glory, and depends upon him alone for the renewing of our ſtrength to continue in them unto the end.

Q. *But how do you manifeſt your good works which you ſay are ordained of God for you to walk in?*

A. By our faith we manifeſt them, and the manifeſtation doth clearly demonſtrate the nature and root to be of God, in which they are created, and the nature and root in which they are created being

being of God, they muſt needs be good, and ſo they are good works as being of God, and of God ordained that we ſhould walk in them, and that of God in every conſcience bears witneſs to the ſame, ſo that we know all our works to be wrought by him in us and for us, and we do walk in them who are born of him, and he alone hath the glory, though the natural man perceiveth not from whence they are, nor whither they goe.

Q. *And is it your faith and love towards God that makes you ſuch a willing people to ſerve God, and to do his will?*

A. Yes, it is ſo, for the day of his power hath overcome us, and therein he hath begotten us unto a lively hope by the reſurrection of Jeſus Chriſt from the dead, and in him our faith and love is encreaſed and ſtrengthened to run without wearineſs, for in his life we have motion and action, whereby we are willingly diſpoſed to ſerve him, and to do his will.

Q. *But*

Q. *But how do you know all these things you act and do, are the commands of God, and according to his will?*

A. By the word of his power in us, through which we are made sensible of all his commands unto us, for as we are born of him, so we know his voice, and by his word we are instructed in his commands, and thereby put upon motion to act and do them, and in our duty he gives us his peace, by which we know that all those things which we act and do, are his commands unto us, and according to his will.

Q. *But are you so constrained through your faith and love towards God, as to answer him in all things that he commands you?*

A. Yes, for if we should say we love him, and do not keep his commands, we should be lyars; but we do so love him, and our faith is so stedfast in him, as that we are thereby constrained to keep his commands in all things, for it is natural unto his own birth to delight to do his will,

will, and to do whatſoever he commandeth, and hereby we know that his love is perfected in us, and our faith and love is ſingle unto him; and as his good will is manifeſted unto ns, even ſo is our hearts diſpoſed in good will towards all men.

Q. *What good will have you to ſuch as you judge and condemn, becauſe they are not like-minded with you?*

A. Much every way, for that which we judge and condemn in any, is only that ſpirit which wrongs them, by which our good will is manifeſted unto that which ſuffers wrong, and this is our judgment according to truth; and knowing that the judgment of the Lord is according to truth, and having felt it ſo in our ſelves, through the condemnation of ſin in the fleſh, we judg ſin in the fleſh in whomſoever it reigns, that ſin in the fleſh may be condemned, and they in the ſpirit may be juſtified; and herein we manifeſt the univerſal love of God to be ſhed abroad in our hearts, in which

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our good will extendeth unto all men.

Q. *And is that the love with which you love your enemies?*

A. Yes, for as God had pity upon us in the day of our alienation from him, and followed us with many tender visitations, and also many righteous judgments; even so we know that he would not have a sinner to perish, and in this love we labour for the good of all people; and it is the greatest manifestation of love to an enemy when his destruction is not sought, but rather a condescending to recover him out of the state of his enmity, into a state of reconciliation and peace; and we know that there is none that are enemies unto us, but they are enemies unto God, and crucifies his life in themselves, and therefore our love is in pity towards them, though they be enemies unto us, knowing that they cannot have peace with God whilst in that state they remain.

Q. *And are you so disposed towards your enemies as that you cannot seek revenge*

revenge when they do you wrong?

A. Yes, that is the diſpoſition of our nature, not to ſeek revenge, though we do ſuffer wrong; for the revenging nature is in the fall, in which people are enemies unto God, and one to another; but it is not ſo with us whom God hath redeemed, for though we may have many enemies, yet we are not enemies unto any, though in the power of God by which we are redeemed, we do bear teſtimony againſt the evil and the ſin, and that ſpirit in us doth not ſeek after revenge, but in all long-ſuffering and patience we bear the enmity of our enemies, and waits to ſee their converſion out of the enmity, whereby our good will is manifeſted in love to their ſouls.

Q. *But are you not the cauſe of the ſufferings that comes upon you, as being contrary minded unto all other people, and ſo are enemies to your ſelves?*

A. Nay, the cauſe of our ſufferings are not from our ſelves, but from that

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ſpirit which cannot bear our teſtimony which God hath given us, which teſtimony being contrary unto the actings and workings of the ſpirit of darkneſs, it provokes the minds of ſuch in whom it ruleth to enmity againſt us, and that is the ground why ſufferings comes upon us, and we are clear for being enemies unto our ſelves in it, as having our faith and love towards God in thoſe things, for which we ſuffer.

Q. *But why can you not be conformable unto thoſe things which other people obſerve and practice outwardly, and yet keep your Faith and love towards God inwardly, and ſo have your Faith to your ſelves?*

A. Becauſe we dare not deny, or own that outwardly which God doth manifeſt to us inwardly, either to be truth, or out of the truth, for ſo we ſhould deny our Faith and love towards him every way; and it is not poſſible that any ſhould keep Faith and love to God inwardly, and conforme to any practice out-

outwardly which is contrary to their inward principle, for as the body without the Spirit is dead, ſo Faith without works is dead alſo, and they that have Faith to themſelves in the power of God, they alſo have Faith in him to ſerve him in works of truth and righteouſneſs, and ſo we ſhew our Faith by our works, for the Spirit of Faith being lived in as the inward principle, the body is diſpoſed by its motions, and it doth never diſpoſe the body to conform unto any outward thing which is contrary to its own nature, ſo that the body is not to act the ſpirit, but the ſpirit is to act and govern the body, and where it is ſo, both the inward and the outward agrees in one, and there is faith inwardly and good works outwardly, and we have a good evidence of the ſpirit in our ſelves that ſo it is with us, whereby we are preſerved upon our foundation inwardly, and for joyning with any practice that is contrary to it outwardly, and here our bodyes are alive unto God in his ſpirit, and

are acted and ordered by the power of it according to his will, and vvhere it is not ſo, there is not the ſence of the ſpirit in the body, and ſo a dead body vvhich others may move and order in their own vvay.

Q. *Well, but demonſtrate in ſome particulars your Non-conformity, as firſt, why you cannot conform to the Diſcipline of the Church of England, as it is now eſtabliſhed outwardly?*

A. Becauſe vve do not find that it is eſtabliſhed upon our foundation and principle inwardly, and therefore vve cannot have faith in it, nor love towards it; and if vve ſhould conform to it outvvardly, contrary to the inward principle of our faith, vve ſhould commit ſin, for that which is not of faith, is ſin; and if vve ſhould do ſo, vve ſhould commit a great evil, and our faith and love unto God vvould be loſt, and therefore it is vvhy vve cannot conform to the vvay and Worſhip now obſerved according to that Diſcipline or order, becauſe the

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ſpirit of God, by which our bodyes are alive to God, doth not ſo order and diſpoſe us, and vve dare not order our bodies in our own choice, for if we could do ſo, and not ſin againſt God, vve ſhould rather chuſe to conform then ſuffer, but vve know, that if vve ſhould do ſo, vve could not keep our conſciences void of offence towards God (though we might in ſo doing pleaſe many men) but ſhould come under his rebuke and correction for tranſgreſſion; and ſo in our ſingle faith and love towards God, we ſtand in the will of God, and dare not move to obſerve any thing outwardly, but as the motion of his power and life diſpoſes us inwardly, in which vve have true peace and ſatisfaction in our greateſt tribulations, and hereby it may be underſtood why vve cannot conform in this particular.

Q. *And why is it that you cannot ſwear at all?*

A. Becauſe it is contrary to our inward principle, and our principle being

the truth it ſelf, we know that as we are acted and diſpoſed by its motion, that all our words, promiſes and engagements are ſure and ſtedfaſt, for they are firmly eſtabliſhed in our principle, and therefore we dare not ſwear at all, knowing our yea is yea, and our nay is nay, in a ſure and ſtedfaſt principle that changes not, and our faith and love towards God is in our principle, and if we ſhould ſwear at all, we ſhould deny our principle, which is Chriſt the truth, vvho commands us not ſwear at all, and our faith ſtanding in him, and our love being towards him, we are conſtrained to keep his command, becauſe we know that all his commands are according to truth, and we believe that if we ſhould ſwear at all, vve ſhould go into tranſgreſſion, and fall under condemnation, and then we ſhould looſe the anſwer of a good Conſcience, and peace with God, which is of more value unto us, then the higheſt favours in the world.

Q. *But doth your faith and love, which you ſay is towards God, lead you wholly into oppoſition to the ordinances of men, who are to rule and govern Nations and Kingdoms?*

A. Nay, our faith and love towards God makes us to be ſubject to the Ordinances of men for the Lords ſake, and we do not deſpiſe Government outwardly, but do believe that actual ſubjection ought to be given in all things that pertain to the preſervation and well-being of ſuch as are under the power of it, and for this cauſe pay we Tribute, and Cuſtome, and that not only for fear, but for Conſcience ſake, whereby our actual Subjection is manifeſted and our Conſciences kept void of offence towards God and men; for as we know that our inward principle is juſt and righteous in it ſelf, ſo vve believe that every power in outward Govern nent that rules in Juſtice and Righteouſneſſe between man and man, is to be owned and ſubmitted unto, and not in any wiſe

to be reſiſted or denyed; and this is ſomething of our faith concerning this particular, vvhereby it may appear that vve are not vvholly in oppoſition to the Ordinances of men, as they act in Juſtice and Righteouſneſs for the well-being one of another, which is the main end of all outward Government.

Q. *But do you not believe that you ought in all things to be actually ſubject according to the inſtitutions of Laws which are in being?*

A. Nay, that is not our Faith, for vvhere any Law concerns our Conſciences, and that contrary to our inward principle, in that caſe vve dare not be actually ſubject; for as our principle is the greateſt in power, and ſo it is moſt worthy of our ſubjection, and our faith and love conſtrains us ſo to do; and vvhere any outward Law, lyes againſt our inward principle, as to things pertaining to our Conſciences, vve in that caſe are paſſive, and patiently ſuffers under it, and ſo vve believe and are ſure,

that

that the exercise of our Consciences, in matters of Worship and Religion, is to stand single unto God alone, and not to be restrained or limited by any Ordinance of men.

Q. *Why can you not give respect and honour unto persons that are in power and Government, according to the Customs which are used?*

A. Because it is against our faith to respect persons according to customes, for we have not the faith our Lord Jesus Christ in respect of persons; and yet we give honour and respect to all men unto whom it is due, but the Hat and Knee is a beggarly honour, and not worthy to be either given or received for honour, being far below the honour that comes from above, and we being born of the Royal seed of God, we cannot give honour to any thing below it; and all the customs that are in being, and given, and received for honour amongst men, they are all below the Royall seed, and the birth born of the seed

can neither give nor receive ſuch honor: and this is our faith in this particular, That we are to honour God, and all men in the Lord, but Cuſtoms and Obſervations, with the Hat and Knee, we believe and are ſure that God doth not require us to give reſpect or honour unto any perſon after that manner; and by our faith we live in our principle, and yve know that there is no honour due unto any man, but as he hath ſome union with the light and power of God in himſelf, which is the principle unto vvhich all honour belongs, and unto ſuch we can give honour with our hearts, though our Hats remain in their place of ſervice, and our bodies ſtand without moving, and this is the honour which we do give unto vvhom it belongs, and it is the honour from above, and not from below.

Q. *And why is it that you are ſo contrary minded unto all other people, both in your behaviour and language, ſeeing there is none beſides you that behaves them-*

ſelves

ſelves after ſuch a manner, and you being ſo contrary unto all people in your behaviour and language, it makes you rediculous in their eye, and to become a reproach in your generation?

A. The reaſon why we are contrary minded unto all other people in ſuch things, is this; we being come unto Chriſt the light, life and truth, we are come to a principle which differs from other people, and as we are regenerated and born again of incorruptible ſeed, we are not of the ſame minde as other people are, nor as we our ſelves ſometimes have been when we lived in the vanities of our mindes, and as our change is wrought by the power of God, ſo is the Spirit of our mindes renewed unto God, and our behaviour and language is from that which is pure in it ſelf, and as is the root ſo are the branches, and in this lyes the difference between us and other people, which is the cauſe that makes us rediculous in their eye, not that our behaviour and language are ſo

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in themſelves; but proceeding from a plain, ſimple, honeſt minde in us according to truth and righteouſneſs: the heady and high minded looks upon them as rediculous becauſe contemptible in their eye, and ſo ſpeaks reproachfully and ſcornfully of us, for our behaviour and language is from another principle then other peoples are, and if it was not ſo, we ſhould be as much eſteemed and reſpected amongſt them, as when we were one with them in behaviour and language, which now being made to differ in our principle, and to appear contrary unto them, their reproach and ſcorn fals upon us as a rediculous people, but we know it is better with us, now that we endure ſuch reproaches becauſe of our difference, then in the time when we lived in the pleaſure of ſin, and had reſpect and eſteem, and not reproach and ſcorn.

Q. *But is there not ſome which hold an inward principle as you doe, and yet doe not behave themſelves after your manner,*

but

but can obſerve the things that are in cuſtome both in behaviour and language?

A. There may be ſome ſuch, but they are not upon our foundation, and though they may hold an inward principle, yet they are not of us, for we know that the birth of the fleſh hath an inward principle, and that will allow the liberty in behaviour and language according to the cuſtomes uſed; but we ſay that ſuch an inward principle that doth allow ſuch an outward practice is not of God, but of the fleſh, which anſwers the nature and will of the fleſh, in behaviour and language, and we cannot follow ſuch as our examples, though they may hold an inward principle, but are made to differ from them both in root and branch; for we believe and are ſure that the Son of God is come unto us, and hath given us an underſtanding to know him that is true, and we are in him that is true, and being in him that is true, we know our behaviour and language is according to truth; and ſo we

know

know that all our works are wrought in God, and by Faith in him we ſtand, and unto him alone gives glory for ever.

Q. *But how may people come to be ſatisfied, that it is ſo with you as you ſay, more then with others, who may ſay as much for themſelves in their way as you doe in yours?*

A. There is no other way for any people to be ſatisfied in this matter, but by taking heed to the principle of God in themſelves, for as we are born of God, there is none can know us as to be ſatisfied concerning us, either in principle or practice, but as they come to the ſame principle in which we are; for if people will onely reaſon about things that differ they may weary themſelves and yet never be ſatisfied, for we doe not onely ſay that ſo it is with us, and ſo preſs it upon others to believe it, barely from our ſayings, but we preſs all people to a joyning with the light and power of Chriſt within them, and if they come unto that, then we

we know that we ſhall be manifeſt in their conſciences, and be known where we are, and ſo it is not what we or any others may ſay in our own caſe, that can give true ſatisfaction to any enquirer; but what the witneſs of God in the conſcience ſaith: for if that doe not ſeale to what is ſaid, there is not any thing that is ſaid, which can clearly evidence the matter in queſtion, and if vve be not found by the vvitneſs of God to be as vve ſay, then let us not be believed, but if vve be ſo, then people may be ſatisfied that vve are not only ſayers, but alſo doers; and if vve cannot be believed by our ſayings, being others may ſay as much as vve in their ovvn caſe, yet let us be believed for our vvorks ſake, vvhich from our principle is manifeſt to be of God, vvhereby vve are diſtinquiſhed from all faire ſayers, vvho may have many good words, but not in the life, and ſo are fruitleſs in good works, and the witneſs of God will never anſwer with a ſeale unto their ſayings, though

though they may ſpeak never ſo faire, but we know that whoſoever doth the Fathers will, ſhall perfectly underſtand our principle, doctrin and works, by which they may come to be ſatisfied that we doe not ſpeak of our ſelves, nor act of our ſelves, but in the eternal motion of the power and life of Chriſt, who is our foundation and principle; and they that would be ſatisfied concerning us any way, they muſt finde us and know us in the principle of life where we are, and not in their own reaſon where we are not, for it is not poſſible to finde a man where he is not, or to know him untill he be found and beheld in the place where he moveth, and ſo let none reaſon about us, for there they can never know us or come unto us, but let all feele to that of God in them and be faithfull to it, and then they will not ſay, the Quakers Religion is but young in years, or lately come up, and we know them not, nor what their new doctrin meanes, by which people comes to be

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ſo altered and changed; but they will know and underſtand, that our life is hid with Chriſt in God, and that his life appears in us, and we in it, and ſo be put out of all doubts and queſtions in the reaſonings concerning us; and receive ſatisfaction in all things that pertaine unto us, in life and godlineſs, in which our Religion is pure, holy and undefiled, and was before unholineſs or unrighteouſneſs was; and will remaine in is purity vvhen years ſhall paſs avvay and be no more, and this is the meaning of our doctrin, to bring people to the everlaſting word of God in themſelves, that they may come into reſt and peace in the pure Religion, where God is known in his loves grace, and riches of mercy.

Q. *If your Faith give you ſuch aſſurance of your principle and Religion to be true and right, then why cannot you defend it by force, and ſo free your ſelves from that outward bondage which you ſuffer for your Religion?*

A. Our

A. Our Faith doth give us ſuch an aſſurance, but yet we cannot ſtrive with our oppoſers and oppreſſours, nor any way by force of carnal weapons ſeek to defend it, for we know that it is ſufficient to defend it ſelf, & alſo to defend us that live in it, and our weapons are Spiritual and not carnal, & we fight the good fight of Faith in the power of the Prince of peace, and ſo we war againſt ſin, but followes peace with all men, and can be ready in every office of love to doe good to our greateſt enemies, and herein we have been ſufficiently proved to be a peacable people under every power by which we have or doe ſuffer, and we have never reſiſted, nor ſought revenge upon any, but in all things commits our cauſe unto God, in whoſe ſight we ſtand approved, and he knows that as we are in words or appearance, even ſo we are the ſame in heart, and unto his judgement and tryall we appeale in our innocency, and the principle of

his

his life in every one doth bear witneſs for us, and all that hearken unto it, will receive a true evidence in themſelves concerning our innocent and peaceable life.

Q. *And doe you refer your tryal in all things to your own principle in others, which you ſay is Chriſt, the light, and life, and witneſs of God.*

A. Yes, We doe ſo, for as we know that all judgement in heaven and earth is committed unto Chriſt, ſo we know that there is not another that can truly try or judge of us beſides him, and therefore we have boldneſs to refer our tryal in all things unto him alone as knowing that his tryal and judgement is according to truth in every man, and as our Faith is in him, and our love unto him, ſo we know that he will not condemne the works of his own hands, but juſtifie the fruit of his own life, power and virtue, and his tryal and judgement will clearly evidence for us, that we are his, and not our own.

Confeſſion. *It may now be perceived, that you do not hold or maintain the things that you do to be from your ſelves or in your own wills but from Chriſt the foundation and principle.*

A. Yes, it is plainly ſo, for of our ſelves we can do nothing, but through Chriſt, in whom vve have our ſtrength, vve are able to do all things; ſo that our ſufficiency is in him alone, and by his power in us, all our good works are wrought for us, and unto him they all return, that he in all things may have the preheminence, and the glory for ever.

Reſolved. It being ſo, there is no good ground why you ſhould be called in queſtion, or any way ſuffer for your Faith and Religion, ſeeing that what you do is from the power of Chriſt, and his works are not to be denyed by any, nor you to ſuffer in any caſe for the faith you have in him, and the love you have to him; and ſeeing that you deny your ſelves in what you do (which many hitherto

hitherto have thought you did not) and that you are willing to be tryed and Judged according to the Judgment of truth in Christ, you ought not in any wise to suffer by any other Tryal or Judgment whatsoever; and all sober, moderate people may be well satisfied with this Demonstration, that your principle is of God, and that your faith and love is unto God, and your good will unto all men, and none need not any farther stand in doubt of the truth of it, but may be fully perswaded that you have Salvation and Eternal life by Jesus Christ, which may overcome all that are yet contrary minded unto you, to joyne with your principle, that they may be of your Faith and Religion, who are a people that loves God so singly, and lives amongst men so peaceably, which indeed doth clearly manifest your principle and Religion to be of God.

W. S.

THE END.

A manifestation of Prayer in Formality, and Prayer in the Spirit of God.

IT hath been a common Observation through Ages and Generations, to perform something as a duty unto God by way of Prayer; & this common observation hath descended from one generation to another (ever since the Apostacy entred) in a customary and formal way, still observing the practice in words, and continuing the same as a duty unto God in the same manner and form, not at all regarding or considering the present want, or necessity of the present Age or Generation, nor the present states and conditions of particular people, but praying in the *same Words*, and in the *same Form*, from time to time, and from generation to generation; and so it flows, as a natural stream in a common and custo-

cuſtomary practice, from one generation to another; and hence it is that people continue asking but do not receive, *becauſe they ask amiſs*, not feeling the Spirit that makes interceſſion. And ſo the *Phariſees* made long prayers, but received the greater damnation, becauſe they prayed not in the Spirit, but in the cuſtomary formality, which by the Spirit was condemned. And it is very ſad that people ſhould all their life-time be complaining and asking, and never come to receive ſatisfaction: And this is the common way of Prayer in this preſent generation, who have many prayers in formed words, and with their mouths do often repeat them, and in the formality make a practice of them, and ſo at ſet-times, and in ſet-prayers, ſpend away their dayes, but feel not the Lord nor his goodneſs. And this common way of Prayer, now uſed in the common Worſhip, never brings people to obtain, but keeps them alwayes asking; where, in anſwer to the Commandments, they pray,

no this wiſe, *Lord have mercy upon us, and encline our hearts to keep this Law; and write all theſe thy Laws in our hearts, we beſeech thee.* Now, if they would encline their hearts to the Spirit of God in themſelves, and obey it, then the Spirit would encline their hearts to keep God's Law, and the Spirit would write his Law in their hearts, and put it into their inward parts, and it would keep them that they ſhould not depart from it, and there they would feel Gods mercies, and ſo come to receive an anſwer of their Prayers: For when the heart of man doth not encline to the Spirit of God, it is in rebellion againſt him, and God doth not ſhew mercy to the rebellious; and ſo people paſs over their time in words, but want the life which ſhould do them good; and when they come to finiſh their dayes, their hearts are as far off from Gods Law, as the firſt day when they began to pray, That he would encline their hearts to keep it; and they have no aſſurance that God will ſhew them

them mercy, though they have been praying in words all their life-time. And likewise in answer to the *Lettany*, where they pray after this manner, *Good Lord deliver us:* And, *We beseech thee to hear us good Lord.* And this is the same in their latter dayes, as in the beginning; and it is manifest that they are not delivered from those things as in words they pray to be delivered from, nor are not heard in those things which they beseech the Lord to hear them in, and so they spend their dayes in observing a customary formality, and never come to any assurance that they are delivered, or that their requests are heard and answered. And again, in that which they call the *Creed*, they confess they believe in God; now they that believe in God, their hearts are enclined to keep his Law, and he shews them mercy, and hears them, and delivers them, for they that believe in God, they do his will; and if any man do his will, him he heareth. And then again they confess, *That they*

are miſerable ſinners, and do thoſe things they ought not to do: And if ſo, then not Believers; for they that believe in Chriſt are not miſerable ſinners, neither do thoſe things they ought not to do, but by believing in Chriſt they are ſaved, and he takes away their ſin that makes them miſerable, and ſets them free from their miſery, and they do thoſe things that are well-pleaſing in his ſight; for they that truly believe in Chriſt, they do not only confeſs their ſins, but alſo forſake them, and ſo find mercy with the Lord; and they are not alwayes complaining that they do thoſe things they ought not to do, but know his Will and do it, and are bleſſed in their deed. And again, in that which they call the *Lords Prayer*, they generally ſay, *Our Father:* Now the Children of God are not miſerable ſinners, nor do not thoſe things they ought not to do; for, *whoſoever is born of God, doth not commit ſin:* And, *Whoſoever ſinneth, hath not ſeen him, neither known him:* And there are not any that be-

believe in God, or can call God *Father* in truth, but thoſe that are born of him; for thoſe that are born of fleſh and of blood, and of the will of man, they do not believe in God, neither can truly call God *Father*; for that is the nature in vvhich ſin is committed, vvhich makes people miſerable, and that is the nature in which they do thoſe things they ought not to do, and that is the nature in which there is no ſaving health; and there is not any prayer accepted of God, which in that nature is performed: for none in the fleſh can pleaſe God; and whatſoever is offered unto him in that nature, he doth not regard it, for it is the nature from which all wickedneaſs proceedeth, and *the prayers of the wicked are an abomination unto God.* And though there may be many which may deny the common vvay of Prayer,, as it is uſed in the common Worſhip, and ſet up ſome other way of Prayer, as more excellent; yet whilſt the Fleſh, and Blood, and Will of man conceives it, and performs it,

it, there is no difference in the ground, between that vvhich they deny, and that which they ſet up and practiſe, neither doth God regard it any more than that which they deny. And though ſuch Prayers may not appear ſo formal, as thoſe that are commonly uſed in the common Worſhip, yet they are conceived in the very ſame womb, and do not at all differ in the ground: for as the Wiſdom of the fleſh hath compoſed ſo many ſet-prayers in words, and hath preſcribed a way to obſerve and practiſe the ſame, and that none is either to add or diminiſh as to vvhat is ſo compoſed; even ſo the ſame Wiſdom may deny that preſcribed way, as being formal, and may invent ſomething inſtead of it, in a higher miſtery of iniquity; and though they may not ſpeak in ſuch formal compoſed words, yet in the ſame Wiſdome their words are formal, not at all differing in the ground or conception, but only in the expreſſion and obſervation, and in their practiſe it is as formal as that vvhich

which they deny; for they have a constant observation by way of Prayer, in what they practise, which in it self is as formal as the set-prayers commonly used in the common Worship; for they can set their own time both to begin and to make an end; and when they will they can utter vvords, and vvhen they will they can be silent; and they have their own conceptions at command, and can either perform or not perform in their own time; and this is the uncleane part vvhich offers unto God, which he doth not accept, neither is any Prayer regarded or accepted of God, but the Prayer which is offered to him by his own birth.

So that these few things being seriously considered, it is manifest, that the way of Prayer, as it is now commonly used, observed, and practised in the commonWorship, is not true prayr, but a bare formality, and not onely so, but also contradictory, & so is not performed with a right understanding; and it is as manifest

nifeſt that all other wayes of praying, which are conceived and performed in the wiſdom of the fleſh, is not true Prayer, neither doth God regard it more then the other, becauſe it is performed in the ſame nature, and differs in nothing but in the manner; and however they may differ in the practice, yet they meet in the ground, and are offered up in the unclean part, and ſo are not performed with an underſtanding, as Prayer in the Spirit of God is.

Now the Spirit of Life, which is manifeſt from God in every mans conſcience, doth ſo enlighten him, as to make him ſenſible that he is a ſinner, and in himſelf is miſerable, and eternally liable to the Wrath of God, without the Lord appear for him, and work his deliverance; and as man takes heed to that Spirit which doth ſo enlighten him, and makes manifeſt his condition to him, then the Spirit begins to quicken and ſtir up ſomething in him that deſires after God, and breathes after God, and the

ſighs

ſighs and groans begin to ariſe in a true ſence of miſery, and the breathings go forth in the earneſt of the Spirit unto God, and the cry ariſes for help and deliverance; and though that which is quickened by the Spirit, to breath in the Spirit, be but as a babe in youngneſs, and that it doth not know what to pray for as it ought, but ſtands ſighing, and groaning, and mourning, in the ſence of burdens, weights and loads that lye upon it, yet the Spirit in that ſtate helpeth its infirmities, and makes requeſts for it according to the will of God, for the Spirit knows what the Babe wants, and with what it is burdened, and ſo makes interceſſion unto God for it; and in the Spitit the Babe hath acceſs to God; and though it be but young, yet it cryes *Abba*, Father, and ſo it breathes in the Spirit, and cryes in the Spirt, and prayes to the Father in the Spirit; and the ſighs and groans, do riſe from a true ſence of its own weakneſs, and the want of Gods Mercies; for it underſtands in the Spirit

what

what it wants, and is ſenſible what burdens lyes upon it, and in the Spirit it draws nigh to God, and ſubmits its ſelfe to the Throne of his Grace, and there finds Grace to help it in its need, for the Spirit brings reliefe from the boſome of the Father, and ſupplies the Babe in all its wants, and every breathing is miniſtred unto by the Spirit; and here the Babe prays aright, and asketh according to the will of God, and he hears its complainings, and in his compaſſion he anſwereth its petitions, and ſo it comes to receive from his own hand, and he gives unto it daily bread, and nouriſhes it with his own virtue, after which it breatheth, and ſtands by it to help it in the hour of temptation, and ſo the Babe begotten by the Spirit, prays in the Spirit, and receives from the Spirit, and is ſtrengthened with the virtue of the Spirit; and this is true prayer, though never a word be ſpoken through utterance: for the Babe breaths in the Spirit and cryes in the Spirit, and prayes in the Spirit; and as it ſo

breathes

breaths, and cries, and prayes in ſecret, even ſo the Father which ſeeth in ſecret, doth reward it openly, and by his power removes the burdens from it, and with his own hand lifteth up its head, & in his own time he delivereth it out of all troubles; and from its quickning and firſt breathing it goes on from ſtrength to ſtrength, and from virtue to virtue, even as by the Spirit of the Lord; and having received ſtrength in the Spirit, then by the Spirit it hath utterance given, and can utter words by the help of the Spirit; and ſo prayes in the Spirit, and prayes with an underſtanding; and that which it expreſſeth in words by the help of the Spirit, and by the ſtrength of the Spirit, that is a comfort to every babe that is breathing in the ſame Spirit; and ſo the babes begotten by the Spirit, pray in the unity of the ſpirit, and their prayers return into their boſome, and are anſwered with a ſeal of the ſame ſpirit, for they ask in the Name of Chriſt, and in his Name they receive their ſatisfaction; and ſo here is a

time

time of ſighing,& groaning,& mourning, & complaining;& a time of breathing,& crying,& praying; & a time of receiving, & rejoycing,wherein the babes of life do come to inherit that w^h they have breathed after,& ſo come to the living praiſes unto God,who hath anſwered their prairs in the riches of his Grace and Mercy.

So all muſt come to the ſpirit of God,by the ſpirit to be ordered, and ceaſe from their own words & from their own time, and learn to be ſilent until the ſpirit give them utterance; for the Lord is weary of all formality & hypocriſie, & he hath no pleaſure in any ſuch performances,for his Controverſie is againſt the *Son of Perdition*,but he will exalt the *Son of his Love*;& bleſſed are they that are born of his life, for whatſoever they ask in his Name,their Petitions are anſwered,& their Requeſts granted,& the prayrs of ſuch are only accepted, and not the prayrs of thoſe that think to be heard for their much babling, who have many words, but not in the life. 28 MR 59 *W. S.*

THE END.

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